

4. This IXDTT resounds as it drops,  
yearning to  
give, us cattle and gold/ the conqueror of  
foes, the  
irresistible.
5. This pure-flowing exhilarating *Soma*  
is aban-  
doned by the sun in the filtering-cloth the  
sky.<sup>2</sup>
6. This powerful and purifying  
shcwerer (of  
benefits), the green-tinted INDU, flows  
through the  
firmament to INDKA.<sup>5</sup>

**StfETA IV. (XXVIII.)**

The *jRishi* is PEir,-arEDHA; the deity and metre  
as before.

1. <sup>4</sup>This swift-flowing (*Soma*)  
placed (in the  
vessels) by the priests, all-knowing,  
the lord of  
praise,<sup>5</sup> hastens to the woollen (filter).

2. This (*Soma*), effused for the gods,  
flows into  
the filter, penetrating all the (divine)  
forms.

<sup>1</sup> " Voll Gier nach Kiih'n, voU Gier nach Gold,"  
Benfey.

<sup>2</sup> Sayana does not convey any very clear sense for  
this Terse,  
but lie seems to imply that the sun performs on a  
grand scale  
the same office of diffusing the *Senna-juice*  
which the priests  
performed on a small scale in the filtering-cloth,  
which is some-  
times metaphorically called the sky. He  
explains *hdsate* by  
*parityajyate*; Benfey takes it as the aorist of  
*ha* " to rise."  
(The verse is partly reproduced in Siiuia Yeda, II.  
o. 2. 5. 6.)  
flight we translate it, "this exhilarating *Soma*, as  
it drops on  
the filtering-cloth, rises with the sun into the  
heavens"?

<sup>3</sup> Sayana explains *antarilcsTie* as the filtering-cloth.

\* Sama Yeda, II. o. 2. 5. 1-5 ; II. 5. 2. 6. 6.

<sup>5</sup> Sayana allows another explanation of *manasah  
gaiih)* "lord  
of mind/<sup>1</sup> in allusion to a passage in an npanishad  
where *Soma*  
or the moon is described, as becoming the mind and  
entering into  
the heart, *chandramd mano bhuticd hridayam  
prdvisat.*